

# Millennial Star



## Musical Panorama From Temple Square

*Five Million Heard a Latter-day Saint Memorial Service.*

(See page 374)

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## JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million . . . . .

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## BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples . . . . .

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

*"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!"—2 Nephi 31: 5*

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## THIS WEEK'S COVER—

With the silhouetted spires of the Salt Lake Temple forming a striking background, "Musical Panorama From Temple Square" is a composite photo of the Tabernacle Choir, organ and organist. Five million radio listeners heard the Choir present a special Memorial Day musical programme, the story of which is found on page 374.

In the lower left hand corner of the picture is Elder Frank W. Asper, Tabernacle organist. In the centre is a section of the Choir, while at the right are the pipes of the world famous Tabernacle organ, first built in 1867 by Elder Joseph Ridges, a native of Southampton, who learned to build organs in Australia.

## MAN'S NEED OF A SAVIOUR

By ELDER NEPHI JENSEN

ONE day an Elder of the Church had a friendly conversation with a man, who professed no faith in the Gospel. In the course of the conversation the Elder urged some strong reasons for believing in the divinity of God's great Latter-day work. The doubter became impatient and remarked rather proudly: "I do not believe in authority in religion. I do not need a Saviour. I can save myself."

Is this man's boast based upon facts? Is his conclusion correct? Suppose we turn to history for an answer. Was there ever a time when all inhabitants of the world lived above sin? History records no such period. Try another test. Has

### He Died For Us

From the pen of Elder Nephi Jensen, one of the well-known writers of the Church, comes the accompanying article explaining in a clear and narrative style just why mankind needs a Saviour.

The Atonement of Christ is taught as a leading doctrine by all sects professing Christianity although many differ in their teachings concerning its application, extent, and in just how man can obtain its benefits. The Latter-day Saints have clearly set forth their belief in their third Article of Faith—We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

there ever been a perfect man? Yes. Just one. Did he keep free from the power of evil by his own strength? Mark his expressive words: "The Son can do nothing of himself." (John 5: 19)

Man is a fallen creature. He is by nature disposed to do evil. The scriptures affirm this fact. All history proves the sad truth. In every age, greed, lust, strife, war and bloodshed have corrupted, distracted and destroyed the nations.

Can fallen man, by his own strength rise to a life of purity? Can he by his own power conquer the forces of evil?

A simple illustration will help us answer these ques-

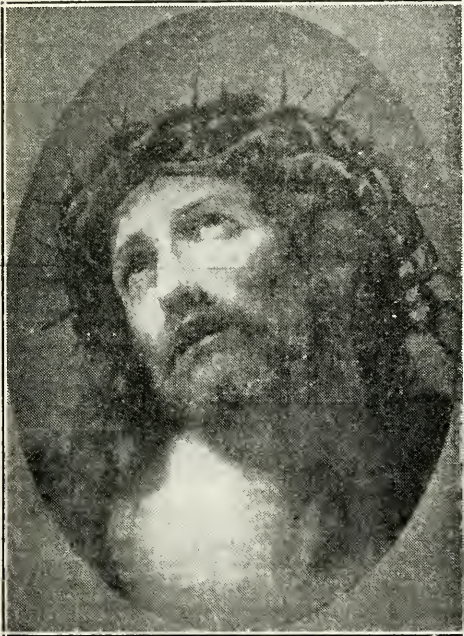
tions. Suppose life consisted of one simple act. Suppose all one had to do in a lifetime was to carry a precious gem, from a rich man to the summit of a high mountain, and deliver it in a becoming manner to a notable and gracious personage in a castle; and the success of the undertaking depended upon its being done without a single mistake. Could any mortal of his own power accomplish this task?

"Yes," says the self-confident man, "What will you give me if I deliver the gem?" "Two hundred pounds," says the man of wealth. "It is done," shouts the proud man. He fastens the gem securely upon his person and starts up the steep mountain side. He does not know the person to whom the gem is to be delivered. He has never heard of him. He neither loves him nor fears him. But inspired alone by the offered compensation, he struggles up the mountain side. When he stops to rest, a single thought passes through his mind: "When I shall have accomplished the task, I shall get



my pay." Every step he takes is impelled by the same selfish thought. So the further he climbs the more sordid and ignoble he becomes. For it is a settled law of human nature that the longer one pursues a purely selfish course the more cold and hardened he becomes.

Suppose he should reach the summit, would he be able to make proper presentation of the jewel? Remember the person who is to receive it is a very notable and gracious person. Remember also the gem must be delivered in a becoming manner. Would it be fitting and proper for a person to deliver the jewel who has in his heart the sordid thought, "I don't know you. I never heard of you. I neither fear you nor love you. I bring you this gem simply because I am paid to deliver it?" Could anything be more inappropriate?



The Crown of Thorns

Let us now look at the problem of delivering the gem from another angle. Suppose the wealthy man should command one of his servants to deliver the gem, and threaten him with imprisonment if he failed. What would be the attitude and spirit of the servant as he trudged up the mountain side? We can easily think of the words that would describe his thoughts. "Stubbornness" and "sullenness" are the words. Every step he would take his spirit would become the more hardened. When he reached the summit would he be able to make delivery of a precious gem to a very gracious personage? Would it be proper to have the gem

delivered hatefully and grudgingly?

We cannot do a single act perfectly when we are actuated by either the hope of reward or the fear of punishment. It is only when we do something out of pure love for a superior, that our acts are perfect. If the jewel is ever delivered in a manner befitting the gracious personage, it must be delivered by someone who truly loves the noble dweller in the castle. But no one can reverence someone of whom he has not heard. We cannot love someone whom we do not know. So in the very nature of things only someone who has learned about the gracious personage could deliver the jewel in a proper manner.

Let us now look at the problem of delivering the gem from an entirely new point of view. Suppose a generous spirited

young man should offer to deliver the gem. "I will deliver your jewel," he says. "What do you ask for your services?" inquires the rich man. "Nothing," replies the noble hearted youth. "I have met the only son of the gracious man in the castle. He is the gentlest, wisest and noblest man I ever met. I have been led to believe that the father is just like the son. Through my association with this son I have learned to dearly love the gracious man in the castle on the mountain. I love him so dearly that it would be to me the greatest pleasure in the world to deliver the gem to him."

This young man starts up the mountain with the precious stone. He walks briskly, and with resolute step. There is a smile on his lips, light in his eyes, and deep joy in his heart. He is on the most delightful errand of his life. Every step he takes, his joy is intensified. Every ounce of energy he expends is turned into love for the one he is going to do honour. For it is a settled law of human nature that the more we do for another in the true spirit of love, the deeper and truer our love becomes. When this man reaches the summit he will be a nobler person than he was when he started. Through struggle and sacrifice for another, he has purified his heart and ennobled his mind. He will be able to make proper and becoming delivery of the gem. He will be able to deliver it in the spirit of true love and reverence.

Jesus Christ came into the world to manifest God to the world. He was "Emmanuel, God with us." In all His conversation He spoke as God would speak. In all His conduct He acted as God would act. In His personality He was a living photograph of the Father. In His torn, bleeding flesh He revealed the tender love of God for His children. In His victory over the grave He manifested the infinite power of God. Through this perfect revelation of the personality, love, and power of God, given us through the life and mission of the Son of God, we are led to love God, with that pure love which lifts all our thoughts, aspirations, and acts far above the coarse things of the selfish life.

Without this pure love for God which comes to us through the divine mission and ministry of Jesus Christ, there is no salvation. Truly did Jesus say, "If I be lifted up I will draw all men unto me." By the chords of faith and love, the Christ draws us from the evil to the good, from the false to the true, from the coarse to the pure, from the unholy to the holy, from the imperfect to the perfect.

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## ABOUT THE CENTENNIAL

With the deadline for entries in the Centennial Writing and Poetry contests set back to June 28th, ample time still remains for all who wish to enter to do so. Entries must be postmarked not later than midnight of June 28th.

Those in charge of arranging for lodgings in Rochdale during the Centennial conference, scheduled for Preston and Rochdale July 30th-August 2nd, are sending application forms for the lodgings to members this week. Prompt return of your application, with deposit, will be appreciated by the lodgings' committee and will enable them to proceed further with their plans.

## THE WORK IS GOING ON

By Elder Arlond T. Christensen

(Mission Genealogical Supervisor)

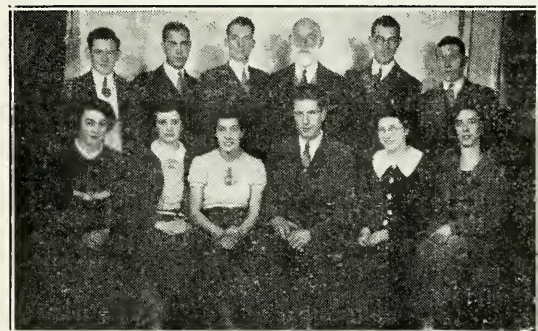
**R**ECENTLY when the writer was returning from Birmingham he had a very interesting conversation with an agnostic, who gave as the main reason for his attitude on religion the fact that he had never heard of a religion that made any provision for the saving of those who had died without baptism. He was informed by the writer that there was a church which took this principle of salvation for the dead quite seriously, and that that church was the Church of Jesus Christ of Latter-day Saints.

The conversation that followed was of considerable interest to both parties. The effect it will ultimately have on the agnostic remains to be seen, but at least he had something new to think about.

Not only does this Church remember the dead and make

provision for their salvation, but it teaches its members that it is their privilege and obligation to seek out the names of their kindred dead and have the rites performed for them in the Temples of God.

Christ said, "Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he can-



St. Albans Branch Genealogical Organization \*

not enter into the Kingdom of God." This declaration of Christ shows clearly that not one soul can enter into the Kingdom of God unless he has been baptized. Naturally God's true church would make the provision that all might enjoy the benefits of this sacred ordinance.

Throughout the world, in the different branches and wards of the Church, there exists a network of local Genealogical organizations. Each one is engaged in the same activity—getting names of ancestors, and sufficient information about each one to identify the person. These names are then taken to one of the Temples where the baptismal rite is performed for each one, with a living person acting as proxy.

For example the St. Albans branch in the British Mission is small in numbers, but it has a very active Genealogical

\* Front row, left to right: Sisters Elsie Osborn, Constance L. Rayment, Edith M. Osborn, Elder Arlond T. Christensen, Sisters Winifred A. Osborn, and Grace Jolliffe; back row: Brothers Harold Roberts, William O. Chipping, James R. Cunningham, branch chairman, William J. Jolliffe, Sr., Ernest Osborn, and George A. Goundry.



organization. Each Wednesday evening the members assemble in a meeting in which they take a lesson on some Genealogical subject. Part of the time is also given over to activity work and the discussion of individual problems.

Many interesting facts are brought to light by the efforts of the researchers. Notes written in the old family Bible, deeds of property, tattered love-letters and business notes, all have their effect in enriching the researcher's appreciation of life. Many have been encouraged and strengthened upon discovering the character and fortitude of some dead ancestor.

Through participating in this noble work the Latter-day Saints are enriching their own lives, and they are opening the gates of salvation to thousands, yes, even millions, of their dead ancestors. Here, truly, is a Church that recognizes the principle that "The worth of souls is great in the sight of God!"

### FIVE MILLION HEAR MEMORIAL SERVICE

**F**ROM a natural shrine, nestled in the heart of world-famed Zion National Park, an hour and a half broadcast featuring President Heber J. Grant as principal speaker and the Salt Lake Tabernacle Choir singing sacred and patriotic music, was heard by an estimated five million people on Sunday, May 30th, observed in America as Memorial Day.



Great White Throne

The unique broadcast emanated from the base of the Great White Throne in Zion National Park and was transmitted to all parts of the United States and Canada by the Columbia Broadcasting system and station KSL of Salt Lake City. The first half hour presented the Choir, under the direction of Elder J. Spencer Cornwall, in their regular Sunday morning programme which has been presented

continuously for the past eight years. The next half hour was the Columbia "Church of the Air" with President Grant as the speaker, bringing a Memorial Day message to the nation. For the final half hour period of the broadcast, speakers were Mr. William M. Jeffers, executive vice-president of the Union Pacific Railroad, and Mr. John M. Wallace, president of the Salt Lake City Chamber of Commerce, sponsors of the event. Music for this portion was also furnished by the Choir. National attention was drawn to the Church through the Memorial broadcast.



## WHAT OTHERS SAY

AS the *March of Time* programme portraying its story of the Church and its Security Plan continues to show in cinemas of Great Britain, more favourable comment continues to be evoked from various sources. Among the large papers taking notice of this film is the *Catholic Herald*, weekly organ of the Catholic Church, published every Friday in London. On the third page of the June 4th issue the *Herald* ran a rather lengthy article on the Church Security Programme and the *March of Time* film, accompanying it with a two column picture taken from the production. Excerpts from the article say:



NO ORDER FILLED UNLESS SIGNED BY THE BUSHER (see the notice in this 'Dial' group). That is how Mormonism got their Church order — good.

*The Article in the Catholic Herald.*

"The Mormons . . . are working on an ambitious scheme for finding work for their unemployed. Already they have taken more than 20,000 of their co-religionists off Government relief.

"It is a fundamental doctrine of the century-old Mormon faith that all Mormons be self-supporting, so it came rather hard on eighty year old Heber J. Grant . . . to discover that one-sixth of all the members of his Church were unemployed. To set this evil aright, he and his advisers devised an ambitious relief plan which they set to work to put into practice with characteristic Mid-West efficiency. Their results make the high intended but handicapped efforts of the Catholic Land Association look rather small.

"Their Back to the Land Movement is graphically and cogently shown in the forthcoming edition of the *March of Time* (No. 12), Anglo-American news review film, which is to be generally released on June 12th.

"The amazing results of this energetic campaign caused great interest in America, and it would be well if this country took notice, too. Fr. John La Farge, S.J. Editor of the Catholic

(Continued on page 381)

**MORMONS MAKE C.I.A. LOOK SMALL**  
**AMBITION'S UNEMPLOYMENT RELIEF**  
Plan Takes 20,000 Off Dole

From a Staff Reporter

The Mormon, Anarava Middle West religious cult, mainly based through the assistance of polygamy, are working on an ambitious scheme for finding work for their unemployed. Already they have taken over 20,000 of their co-religionists off Government relief.

Polygamy is no longer practiced by the Mormons, contrary to popular belief in this country. The practice was abandoned more than forty years ago. It is a fundamental doctrine of the century-old Mormon faith that all Mormons be self-supporting, so it came rather hard on eighty-year-old Heber J. Grant (Past, Supreme Pontiff of the Mormons), to discover that one-sixth of all the members of his Church were unemployed. To set this evil aright, he and his advisers devised an ambitious relief plan which they set to work to put into practice with characteristic Mid-West efficiency. Their results make the high-intended but handicapped efforts of the Catholic Land Association of this country look rather small.

**Pay Tithes**

The Mormon Church is paid. Its members must pay a tithing of their incomes to the Church, consequently the Mormon scheme was well financed. Another advantage is that the Mormon scheme has over the C.I.A. is that the Mormons are generally concentrated industry on and around Salt Lake City in the State of Utah.

Their "Back to the Land" Movement is graphically and cogently shown in the forthcoming edition of the *March of Time* (No. 12), Anglo-American news review film, which is to be generally released on June 12.

**Farms, Factories and Shops**

Thousands of Mormon men, previously on Government relief, are working on Church farms, raising food. Mormon Church stores were opened throughout the country, where families receive all the necessities of life: clothes, food, fuel and medicine, on a basis of cash. Mormon Church workshops were opened for Mormon women to make soap, clothing.

After the first harvest half-a-million quarts of foodstuffs were earned by Mormon women working in a Church factory.

**Catholic Editor Thinks it Excellent**

The amazing results of this energetic campaign caused great interest in America, and it would be well if this country took notice, too. Fr. John La Farge, S.J., Editor of the Catholic review, America, has something to say about it in the *March of Time*. His exact words are:

"I think it's wonderful. I think it would be a wonderful thing if all the Catholics were in a position to take care of their own unemployment, naturally as well as spiritually."

**Shirkers**

The Mormon shirkers are much troubled because some of their un-lazy members make Government relief in hard cash. Mormon work and food, saving up to the State's scheme and taking the debt.

"It's money and I can do what I like with it." But in the coming year, when several things project under way, the Mormon Church is making progress and will undoubtedly, in time, be able to pay its self-supporting.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR

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THURSDAY, JUNE 17, 1937

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### EDITORIAL

#### "BE STILL AND KNOW THAT I AM GOD"

Boulder Dam, situated strategically in the mountainous passes of the Rockies, rises a magnificent monument to the brain and brawn of man. Behind it are impounded the waters of the mighty Colorado River. The immensity of the project, the far-reaching results make the onlooker exclaim with Hamlet: "What a piece of work is man!"

Driving to and from the dam is a never-to-be-forgotten experience. The ruggedness, the barrenness of the region before reaching Boulder Lake make a strong contrast to the hills softened by the vegetation which has sprung up as a result of the needed water. Man by the creation of the dam has made possible the growth of grass and trees. Yet he of himself cannot create these growing things. He can provide the means, he can help, he can advance the cause of the great Creator.

By the lake a sort of solemn hush pervades all nature. So strongly does this quiet prevail that visitors approaching the dam and coming unexpectedly over the hill to a view of the lake are left speechless, awed into an ecstasy for which mere words seem a desecration.

Man, in seeking to conserve the energy of water and redeem the desert was really serving God's purpose, for He wishes joy and happiness to all of His children. In an advantageously narrow gorge, man found the ideal situation for the storage of water. In man's nature, a wise Father has placed certain forces which if controlled and conserved will make for beauty and lasting happiness. These same forces if turned loose become like the turbulent stream of the Colorado, rushing swiftly, steadily—downhill.

Man's personal dam is not made of iron, rock, and cement.

But though we do not have these seemingly lasting materials, our dams can endure much longer than Boulder Dam, timeless as that structure seems to be, for the materials with which man works in the building of his character are eternal.

The foundation of man's structure must be faith in an eternal Being, whose love and concern for mankind cannot be measured in terms of our mortal experiences. Having a faith of this kind lends a security and peace that can be found in no other way. With the spirit of change which has permeated the world, turmoil and unrest have been loosed among mankind. Faith gives a stability no cataclysm can shake.

The ironwork of man's dam will be made with religion. With the foundation of faith, with the structural work of religion, man can rest assured that other materials he may add of culture and pleasure will contribute to the strength and durability of the dam.

How can we lay this foundation, how can we get this structural security?

In to-day's hurrying world, the struggle for the necessities and a few of the luxuries has too frequently ruled out of our lives the quiet so essential to our reaching a sturdy belief. We must learn with the poet: "It is in silence thought begins." We must attain a reasoning and reasonable faith. And we must contemplate to gain it.

In the Psalms we read: "Be still and know that I am God." Again in Kings we find:

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the earthquake:

"And after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice."

As silence is an integral part of all good music, so must silence be an integral part of all right living. By contemplation, we slowly store up reserves, even as Boulder Lake conserves the water. We gain in power, in productivity, even as the rising lake gives a sense of power. If we are silent, prayerfully silent, we invite the Divine Power to work through us and reveal His truths both for our own benefit and for the joy and better living of those with whom we reside.

Although there is only one person who can receive revelation for the Church as a whole, each individual is entitled to receive inspiration according to his own personal needs if he lives attuned to the source of all inspiration. Prayer is the narrow passage by which we may begin to build our reserve power. It is the way by which the Father may guide us to newer, fresher fields of thought.

By faith, with prayer, having a well-founded religious concept, we can constantly renew ourselves. We can more surely learn to know the Master's purposes and come to work with Him to accomplish them. We shall come to sense a deep inner feeling of security, a knowledge of the force of life, and of the eternal harmony and rhythm of the universe. When we reach this stage, even as Boulder Lake is a monument to man, so will man become a monument to God.—MARBA C. JOSEPHSON

#### Foundation Of Faith

#### Thought Begins With Silence

#### Personal Inspiration



## WHEN HUNDREDS WERE CONVERTED

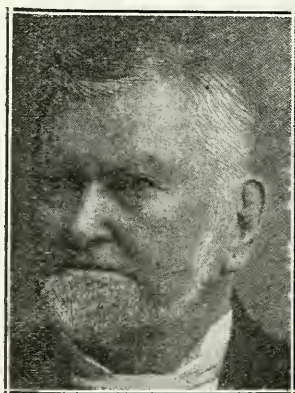
By President Wilford Woodruff

*As a fitting conclusion and climax to "Leaves From My Journal," the true story of President Wilford Woodruff's remarkable missionary experiences, this, the fourteenth instalment, tells the faith-promoting tale of how this latter-day Apostle converted and baptized over eight hundred truth-seeking souls in the space of eight months. For almost three-quarters of a century after that, Wilford Woodruff was a valiant worker in the cause of the restored Gospel. In 1889 he succeeded President John Taylor as president of the Church and presided over the Church until his death at the age of 91, in 1898.*

### CHAPTER XIV AND CONCLUSION

#### of LEAVES FROM MY JOURNAL

**O**N the 3rd of March, 1840, in fulfillment of the word of the Lord to me, I took coach and rode to Wolverhampton, twenty-six miles, and spent the night there. On the following morning I again took coach, and rode through Dudley, Stourbridge, Stourport, and Worcester, and then walked a number of miles to Hill Farm, Castle Frome, Ledbury, Herefordshire, the residence of Mr. John Benbow.



Wilford Woodruff

I presented myself to Mr. Benbow as a missionary from America, an Elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by the commandment of God as a messenger of salvation, to preach the Gospel of life unto him and his household, and the inhabitants of this land. I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means. He and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having travelled forty-eight miles by coach and on foot during the day, that after tea we sat down together and conversed until two o'clock in the morning.

This fine man and his wife rejoiced greatly at the glad tidings which I brought to them of the fullness of the everlasting Gospel which God had revealed through the mouth of His Prophet, Joseph Smith, in these last days. Also I had much occasion to rejoice, for Mr. Benbow told me that there was a company of men and women—over six hundred in number—who had broken off from the Wesleyan Methodists,

and had taken the name of United Brethren. They had forty-five preachers among them, and had chapels and many meeting houses that were licensed according to law for preaching. The United Brethren were searching for light and truth, but had gone as far as they could, and were continually calling upon the Lord to open the way before them, and send them light and knowledge that they might know the true way to be saved.

When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labour and go to the South, for in Herefordshire there was a great harvest-field for gathering many Saints into the kingdom of God.

I retired to my bed with joy after offering my prayers and



**The Baptismal Pool on the Benbow Farm**

*It was here that Wilford Woodruff baptized hundreds.*

thanksgiving to God, and slept sweetly until the rising of the sun. I arose on the morning, took breakfast, and told Mr. Benbow that I should arrange to commence my Master's business, by preaching the Gospel to the people. One of the large halls in his mansion was licensed for preaching, and he sent word through the neighbourhood that an American missionary would preach at his house that evening. As the time drew nigh many of the neighbours came in, and I preached my first Gospel sermon in that part of the country in that house. I preached the following evening at the same place, and baptized Mr. Benbow and his wife, and four preachers of the United Brethren.

I spent most of the following day in clearing out a pool of water, preparing it for baptizing, as I saw that many were to be baptized there. Within a few weeks I baptized six hundred souls in that pool of water.

On Sunday, March 8th, I preached at Frome's Hill in the morning, at Standley Hill in the afternoon, and at John Ben-

bow's in the evening. The parish church that stood in the neighbourhood, presided over by the rector of the parish, was attended during the day by only fifty persons, while I had a large congregation, estimated at a thousand, attending my meetings through the day and evening.

Just as I arose to speak at the evening meeting, a man entered the door of Mr. Benbow's house and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him "For what crime?"

The constable answered, "For preaching to the people."

I then told him that I, as well as the rector, had a license for preaching the Gospel to the people, and that if he would take a chair I would wait upon him after the meeting. He took the chair, upon which I had been sitting, and sat beside me. I preached the first principles of the everlasting Gospel for an hour and a quarter. The power of God rested upon me, the Spirit filled the house, and the people were convinced.

At the close of the meeting seven people asked me for baptism, including the constable and four preachers. I went down to the pool and baptized the seven, after which we met together and I confirmed thirteen, broke bread unto the Saints, and we rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken up for preaching the Gospel, he must go himself and serve the writ, for he had heard him preach the only true Gospel sermon he had ever listened to in his life. Not knowing what to make of it, the rector sent two clerks of the Church of England, as spies, to attend our meeting, and find out what we did preach.

Both of the clerks were pricked in their hearts and received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The rector did not dare to send anybody else.

Ministers and rectors of the South of England called a convention, and sent a petition to the Archbishop of Canterbury to request Parliament to pass a law prohibiting the Mormons from preaching in the British Dominion. In this petition the rector stated that one Mormon missionary had baptized fifteen hundred persons, mostly members of the English church, during the last seven months. But the Archbishop and council, knowing well that the laws of England gave free toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they had the ground where hares, foxes, and hounds ran, they would not lose so many of their flock.

I continued to preach and baptize daily, and on March 21st, baptized Elder Thomas Kingston. He was the superintendent of both preachers and members of the United Brethren.

Within the first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred-and-sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in. This opened a wide field of labour, and enabled me to bring into the Church, through the blessing of God, over eight hundred souls during eight months,



including some two hundred preachers of various denominations and also all of the six hundred United Brethren except one person. This field of labour embraced Herefordshire, Gloucestershire, and Worcestershire.

I was visited by President Brigham Young and Elder Willard Richards, who just recently had been ordained an Apostle. Brother Benbow furnished us with £300 to print the first Book of Mormon that was published in England, and on the 20th of May, 1840, Apostles Brigham Young, Willard Richards, and I, held a council on the top of Malvern Hill, and there decided that President Young go direct to Manchester and publish 3,000 copies of the Hymn Book and 3,000 copies of the Book of Mormon.

The power of God rested upon us, and upon the mission. The sick were healed, devils were cast out, and the lame were made to walk. One case I mention: Mary Pitt had not walked upon her feet for eleven years. We carried her into the water and I baptized her. On the evening of the 18th of May, 1840, at Brother Kingston's house in Dymock, Elders Brigham Young, Willard Richards, and I laid hands upon her head, and confirmed her. Elder Young rebuked her lameness, and commanded her to rise and walk, in the name of the Lord. The lameness then left her, and she never afterwards used a staff or a crutch. Sister Pitt walked through the town of Dymock next day, which created a stir among the people.

The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the Spirit of God and the revelation of the Holy Ghost. The Lord had a people there prepared for the Gospel. They were praying for light and truth, and the Lord sent me to them, and I declared the Gospel of life and salvation unto them, and some eight hundred souls received it, and many of them gathered to Zion. Many of them have been called to officiate in the bishopric, and have done much good in Zion. But in all these things we should ever acknowledge the hand of God, and give Him the honour, praise, and glory, forever and ever.

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### WHAT OTHERS SAY

(Concluded from page 375)

review *America*, has something to say about it in the *March of Time*; his exact words are:

"I think it's excellent. I think it would be a wonderful thing if all the Churches were in a position to take care of their own unemployed, materially as well as spiritually."

In almost every city where a branch of the Church is located, the *March of Time* will be shown some time during the summer and early autumn. A list of the cinemas in these cities showing the film during the month of July will appear in the *Star* of July 1st. Similar lists will be printed every month. *Star* readers not living in cities where branches are located may find out when the film will be shown in their city by addressing their requests to the *Millennial Star*, 5, Gordon Square, London, W.C.1.—PARRY D. SORENSEN.

## NEWS OF THE CHURCH IN THE WORLD

**THE STORY** of the "Liahona" as related in the Book of Mormon is the theme for a cantata by that same name, composed by Elder William King Driggs of Oakland, California. The production has been presented by numerous groups not affiliated with the Church, among the most recent of which was the presentation in the Oakland Civic Theatre by the Claremont Choral Society. According to the Book of Mormon, a colony of Hebrews migrated from Jerusalem to the Western Hemisphere about 600 B.C. under their prophet Lehi. In place of the pillar of light and fiery cloud of Mosaic Israelites, these pilgrims were guided by a compass of mysterious origin and miraculous functions, called in their ancient language the "Liahona." Such is the story around which the cantata is woven. Elder Driggs, the composer, is a grandson of Elder Parley P. Pratt, first editor of the *Millennial Star*.

**A QUARTETTE** of Mormon missionaries labouring in the Northern States Mission were recently heard over the National Broadcasting Company, singing as guest artists on the National Farm and Home Hour. On the same programme were speeches by Mr. Cordell Hull, Secretary of State, and Mr. Henry Wallace, Secretary of Agriculture. Many favourable comments on the Church and its accomplishments were made during the programme, among them the Tabernacle Choir and organ, and the artistic and cultural achievements of the Mormon people.

**SPEAKERS AT** the third annual Dearborn Conference of Agriculture, Industry and Science were President Heber J. Grant and Elder John A. Widsøe of the Council of the Twelve Apostles, and former president of the European Mission. Elder Widsøe addressed one of the sessions of the conference while President Grant was one of the two speakers at the annual banquet in the Hotel Statler in Detroit,

Michigan. The other speaker at the banquet was Mr. Francis P. Garvin, president of both the Farm Chemurgic Council and the Chemical Foundation, sponsors of the conference.

**PROGRESS AND GROWTH** in missions of the Church, increasingly apparent during the recent past, has made necessary the creation of a new mission in the Eastern part of the United States—the New England Mission. It will be composed of the states of Connecticut, Rhode Island, and Massachusetts, now in the Eastern States Mission, and Vermont, New Hampshire and Maine of the Canadian Mission. A president has not as yet been chosen. At the same time the division was announced, Elder Frank Evans was appointed to succeed President Don B. Colton as president of the Eastern States Mission, which will now comprise the states of New York, New Jersey, Pennsylvania, Maryland, and a portion of Virginia.

**AFTER ATTENDING** the annual European Mission Presidents' conference held in Paris, France, from May 26th to June 4th, Presidents Richard R. Lyman and Joseph J. Cannon and Sisters Amy Brown Lyman and Ramona W. Cannon returned to London last week. Before going to Paris, President and Sister Lyman visited the mission-wide M.I.A. convention of the German-Austrian Mission in Berlin, and at the conclusion of the Paris conference, went to Rotterdam, where they attended the Netherlands Mission M.I.A. convention. Approximately nine hundred were in attendance at Berlin, and about seven hundred attended the Rotterdam convention. Presidents of nine of the eleven missions over which President Lyman presides were at the conference in Paris. They included the British, Netherlands, Swedish, Danish, Norwegian, German-Austrian, Swiss-German, French and Czechoslovakian Missions.

## OF CURRENT INTEREST

**THE USE** of alcohol in medicine is virtually disappearing, Dr. A. Salter, Labour M.P. for Bermondsey, told the annual conference of the National Commercial Temperance League, at Manchester, recently. In the 276 chief hospitals of Britain, Dr. Salter said, the amount of alcohol used has fallen from 6.8 ounces per person in 1900 to less than half an ounce in the past year.

**MILK BARS**, which have sprung up like mushrooms in England, have also made their appearance in the Irish Free State, and their bright, cheery atmosphere is a welcome contrast to the public house. The unexpected discovery which milk bar proprietors reveal is that the majority of customers are men. At first it was thought that women would be more likely to appreciate the milk drinks and that men would be difficult to win over from "pubs" and cocktail bars, but evidently the men have found that the milk bar is an excellent social centre and that the milk beverages, besides being cheaper, are more beneficial. There is plenty of variety with 150 different milk drinks being served.

**TWELVE** of Manhattan's busiest streets will be attacked with scrub-brushes under an experiment which started last week. Mr. J. Le B. Marlaine, president of the Clean Sidewalk Association in New York City, stated that the programme would assist in the relief of unemployment in that city. He stressed the importance of cleanliness in civic as well as personal affairs and added that the preparations were made to demonstrate that even a large city can be as neat as freshly starched linen. The scrubbing will take place each morning between 5 and 8 o'clock, and at other times of the day men will be stationed to see that the section is kept free of paper and industrial litter.

**WORLD** telephones are near the peak of 1930 it was recently re-

vealed by international statistics. The figure of 35,028,682, which represents the total number of world telephones in service at the end of 1935, only 307,785 less than the peak reached in 1930, is an indication of improved world-wide economic conditions. The United States with a density of 13.69 telephones per 100 inhabitants accounted for 17,423,871 telephones. Germany with 3,269,952 accounted for 9.34 per cent of the world total, and Great Britain with 2,551,117 for 7.28 per cent. France, Canada and Japan placed 4th, 5th, and 6th, respectively.

**BRITAIN'S** telephone business has grown far beyond the expectations of the Postmaster-General since 1935, and the House of Commons has now granted Major Tryon permission to borrow £35,000,000 to develop the three systems he controls—the telephones, telegraphs and post—during the next three years. Of this amount, £32,000,000 will be set aside for telephone, in addition to £17,800,000 already allocated from revenue. The programme of expansion will furnish employment to 47,000 for an entire year.

**MORE** lifeboat rescue launchings took place around British coasts during 1936 than in any other year since the Royal Lifeboat Institution was founded 113 years ago. According to H.R.H. the Duke of Kent, who presided at the annual meeting recently, there was an average of nine launchings during every week of the year and nearly 500 lives were saved as a result. Of that number 161 were members of foreign vessels from 14 different countries. Not one of the 3,000 lifeboatmen lost his life while affecting a rescue during the year. In about three years all British lifeboats will be of the motor type. At present there are only 35 rowing and sailing boats left in the fleet.



## FROM THE MISSION FIELD

### Transfers—

On Monday, June 7th, Elder Evan Arthur was transferred from Liverpool to Welsh District.

On Tuesday, May 18th, Elders G. Dayton Hughes and Richard P. Evans were transferred from London to Scottish District and the Millennial Chorus, respectively.

### Doings in the Districts—

**BIRMINGHAM**—Kidderminster Branch M.I.A. sponsored a ramble to Habberly Valley on Thursday, May 27th. During the outing, games and community singing were enjoyed by the group under the leadership of Brothers Lorenzo Dunn and Dennis Collins.

**IRISH**—During the outing at Helen's Bay on Saturday, June 5th, a baptismal service was held under the direction of the Belfast Branch Presidency. The following were baptized: Elsi Stewart, baptized by Elder Norman E. Weston, and confirmed by Elder Austin M. Scott, on Sunday, June 6th; and John Mullan Ditty, baptized by Brother Joseph Ditty and confirmed by Elder Eldon T. Lindsay, on Sunday, June 6th. Forty people were present for the occasion. On the shores of Belfast Lough all enjoyed the programme and refreshments which followed the baptismal service.

**LEEDS**—Bradford M Men are now in the 4th round of the N.B.A. amateur baseball cup, having defeated Bradford City Sox "B" by the score of 21-18, on Friday, May 28th.

**LIVERPOOL**—On Thursday, June 3rd, Preston Branch gave a unique Broadcast social under the sponsorship of the Sunday School. Brother Clifford Hartley directed the affair. Over the "mike" was given a fine programme which included musical numbers by visiting talent, Mr. Bill Scott, Mr. Brearley, and Mr. H. Wigglesworth, all accompanied by Sister Irene Winn on the piano.

The evening was concluded with dance music by Brother Harry Gregson.

**NORWICH**—At services in Lowestoft Branch, Sunday June 6th, Sisters Bessie Gowing and Muriel Upson received Beehive Girl diplomas from Brother John F. Cook, district M.I.A. supervisor. The following appointments were announced: Sister Bessie Gowing, Y.W.M.I.A. president; Sister Hilda V. Cook, Gleaner Girl leader; Sister Muriel Upson, Bee-keeper; Brother Leslie Coleby, Y.M.M.I.A. president; Brother Ronald Coleby, 1st counsellor and secretary; Brother Leslie Cook, 2nd counsellor. New Sunday School superintency appointments were also announced: Brother William H. Daniels, superintendent; Sister May Coleby, 1st assistant; Sister Florence Gowing, 2nd assistant; and Sister Edith Rose, secretary.

**NOTTINGHAM**—The Nottingham Branch social held in interest of the *Millennial Star*, recently, was under the direction of Supervising Elder Edwin H. Lauber. A fine programme which included games and refreshments was enjoyed by all. On Saturday, May 29th, a supper was held in the home of Sister Rhoda Tinson, at Stapleford, in aid of the Branch Building Fund.

**SCOTTISH**—The illustrated lecture "Before Columbus" was given before the Palmadie Group of Toc H, Thursday, May 27th, by Supervising Elder Alexander McLachlan, Elders Hyrum Adams, and George S. Walker. An interesting discussion followed the lecture and a Book of Mormon with other literature was distributed. On Tuesday, June 1st, Brother Robert O. Graham and Supervising Elder Alexander McLachlan spoke before fifty members of the Cronies Toc H Club at Uddingston. Sisters Mina and Jessie Thompson favoured the club with a vocal duet. The participants were given a hearty invitation to come again.

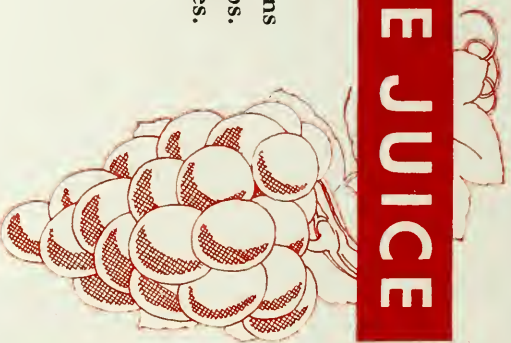
## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Co-operative  
Chambers,
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street.
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Place.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
7, Ashley Street,  
Off Woodlands Road.
- Great Yarmouth:**  
L. D. S. Hall,  
66a, South Quay.
- Grimsby:**  
Thriff Hall,  
Pasture Street.
- Halifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street,
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
96, Friargate.
- Raumarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton:**  
Enquire at:  
72, Tursfield Road.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.
- Wolverhampton:**  
L. D. S. Hall,  
Hill Street,  
Off Lower Stafford Rd.

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